MANVALE
Catholicorum.

A Manuall
FOR
True Catholickes.

LONDON,
Printed for *Leonard Becket*,
and are to be ſold at his Shop
in the Temple neere the
Church, 1611.

ENCHIRIDION PIARVM PRECVM ET *Meditationum.*

Ex vetustissimis Manuscript. pergamenis *descripta.*

Ex Bibliotheca *W. Crashavi.* Theol. Bacchal. & verbi *Div. Mnistir. apud Temp. Lond.*

A HANDFVL: OR Rather a Heartfull of holy meditations and Prayers.

Gathered out of certaine ancient Manuscripts, written 300 yeares *ago, or more.*

By WILLIAM CRASHAW Batchelour of Diuinity, and Preacher at the *Temple.*

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A 3

TO THE RIGHT HONOVRABLE LORD: HENRY THE Noble Earle of NORTHHAMPTON, Lord priuy Seale, Lord Warden of the Cincq; Ports, and *one of his Maiesties Honourable priuy Counsell.*

RIGHT Honourable, our Aduersaries amongst their many obiections against vs and our Religion, vse this

for one, that if wee refuse their Church, and condemne their faith, wee condemne to hell all our forefathers. But it followeth not: for in such fundamental points as necessarily concerne salvation, as matter of merit, and meanes of Justification, &c. our fathers in former times were not of the Romish faith, but of our Religion: excluding, disclayming, & renouncing all their owne merits, and cleauing only to Gods mercy, and the merits of Iesus Christ for their saluation. This was the faith of the ancient Church, &c. Saint *Basil* saith. Eternall rest remaines

Basillius in homel in Psal. 114.

maines for them which haue fought a good fight in this world, yet not for the merit of their workes, but through the rich mercies of God, in whom they truſt.

Saint *Hillary* ſaith, our workes ſuffice not to merit eternall life, but our hope is in the mercy of God for euer and euer. *Hillarius in Pſal. 51.*

Saint *Auguſtine* ſaith, Sin is ours, Merit is Gods: Puniſhments are our due, but if rewardes come, God crownes his owne gifts, not our merites. *Auguſtinus concione 2 in Pſal. 70. Tua peccata ſunt, merita Dei ſunt: ſupplicium tibi debetur, et cum præmium venerit ſua dona coronabit non tua merita.*

Saint *Gregory* (a Pope) ſaith, If I doe well, I ſhall haue eternall life, not by my merits but Gods mercy. *Gregory moral lib. 3. ca. 14.*

Bernardus sermone. 15. in Psal. 90.

And long after euen in the darkeſt times; deuote *Bernard* ſaith, A mans *whole* merit is to put the *whole* affiance of his heart in him, that hath ſaued the *whole* man, and therfore in another place he concludes, *My merit is the mercy of the Lord.*

Sermone 61. in Cant. meritum meum miſeratio domini.

All theſe *Bellarmine* cannot deny, and himſelfe produceth ſome of them or all, but ſhapes ſuch anſweres to them, as it would ſatisfye an indifferent man euen to read him in that pont.

Bellar. to. 4. lib. 5. de Iuſt. cap. 6.

And this was not the faith of the principall Fathers only, but by the mercy of God, it was deriued euen vnto the inferiour, and vul-

gar

gar ſort, not of the Cleargy alone, but euen of the Laity alſo.

If the monuments of elder ages were extant & vncorrupted, it is more thē maruailous how cleerly this truth would ſhine: that our forefathers were not damned, though they beleeued, not as doth the preſent *Romiſh* Church: Nay further that they were ſaued by the ſame faith by which wee are at this day, though they were miſled by ſome errours, and nuſled in ſome ſuperſtitions; for which (being ſinnes of infirmity, or rather of ignorance) we hope the Lord was mercifull vnto them, knowing

ing that euen *Dauid* himselfe cried to God to *cleanse him from his secret sinnes.* Psal. 19.

But such hath beene the craft and malice of Popish policy, that partly the oldest bookes are embezilled and extinguished, and those that remaine are so altered corrupted and depraued from that they were, that there now remaines not one of many of the testimonies, which the former ages yeelded to this truth.

Notwithstanding the prouidence of God hath not failed his Church: for (do what they could) yet he who said *the gates of hell should not preuaile against the* Math. 16.

true

true faith, hath taken order in ſpight of all plots to the contrary, that ſo many teſtimonies ſhall be preſerued, as ſhall ſufficiently witneſſe to the world that our faith flouriſhed in former ages.

My purpoſe is (if the Lord will) to gather vp ſuch Antiquities though they be ſcattered and almoſt loſt in theſe old worme-eaten Manuſcripts wherein they lye buried, which as Gods prouidence hath deliuered from the force and fury of the inquiſitors fire, ſo it is al Chriſtians duties to preſerue them to poſterity.

I haue here begun with a *Handfull*, or rather a *Hartfull* of

of holy prayers & meditations worthy to be worne in the *hand*, and borne in the *heart* of euery Christian, by which it may euidently appeare that the faith and Religion of the former ages, foure & fiue hundred yeares ago, was euen the same by which we looke to bee saued at this day.

Let this haue leaue (right Honorable) to come abroad out of the corners of obscurity, into publicke view, in the light & lustre of your renowned name, who are knowne to bee a reuerencer of Antiquity, a Mecænas of learning, a practiser of piety, an enemy to the idolatry, super-

ſuperſtitions, ambitious practiſes, traiterous deuices, and Machiauellian plots of Ieſuites: and a deteſter of ſuch eſpecially, who vnder a pretence of Religion, doe cloake and conuey impieties againſt God, and againſt his annointed.

The God of heauen confirme that bleſſed worke of his in your Lordſhip more & more, to the glory of his name, the benefite of this Realme, and to your owne ſaluation in Chriſt Ieſus: So praieth

Your Lordſhips deuoted in Chriſt,

W. CRASHAW.

The Contents.

1 A Holy and orthodox Confeſsion of the Trinity, the Father the Sonne and the holy Ghoſt.

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3 A godly meditation of mans miſery, and Gods mercy, together with a deuout prayer.

4 The manner of preparing ſicke

ſicke perſons to death in the ancient times, euen in Popery.

De Deo Patre, pia, & orthodoxa Confessio.

Αλφα, & ωμεγα, Deus,
Hely, Hely, Deus meus.

Cuius virtus, totum posse:
Cuius sensus: totum nosse.

Cuius esse, summum bonum:
Cuius opus, quicquid bonum.

Super cuncta, subter cuncta:
Extra cuncta, intra cuncta.

Super cuncta, nec elatus,
Subter cuncta, nec substratus.

An

An Orthodoxall Confeſsion of God the Father.

FIrſt and laſt one God diuine,
All mens God as well as mine.

In thy vertue all things framing,
In thy knowledge all containing.

In thine eſſence chiefeſt good,
Working all what e're is good.

All ſupporting, all excelling,
Without all, yet in all dwelling.

All ſupporting vndeiected,
All excelling vnaffected.

Extra

Extra cuncta, nec excluſus,
Intra cuncta, nec incluſus.

Super totus, præſidendo,
Subter totus, ſuſtinendo.

Extra totus complectendo,
Intra totus es implendo.

Super nullo ſuſtentaris,
Subter nullo fatigaris.

Extra nuſquam dilataris,
Intra nunquam coarctaris.

Mundum mouens non moueris,
Locum tenens non teneris.

Without

Without all, yet not excluded,
In all, neuer yet included.

Ouer all in Domination,
Vnder all in ſuſtentation.

Comprehending all without thee,
Filling all things round about thee.

Nothing vnder thee can raiſe thee,
Nought aboue thee can debaſe thee.

Nought without giues thee dimenſion,
Nought within giues thee extenſion.

Mouing all, thy ſelfe abiding,
Placed without circumſcribing.

Tempus mutans, non mutaris,
Vaga firmans non vagaris.

Vis externa vel necesse,
Non alternat tuum esse.

Heri nostrum cras & pridem,
Semper tibi nunc & idem.

Tuum decus hodiernum,
Indiuisum sempiternum.

Tu hoc totum prouidisti,
Totum simul perfeciſti.

Ad exemplar summæ mentis,
Formam præbens elementis.

Changing time, thy ſelfe moſt ſtable,
Varying all, Inuariable.

Force, neceſſity, nor art,
Alter thee in any part.

Time paſt, preſent, and to come,
Are one with thee, both all and ſome.

All the glory now thou haſt.
Vndiminiſht aye muſt laſt.

Onely thou art all foreſeeing,
Onely giuing all their being.

As thy wiſedome did foreſhow,
Thou framd'ſt the elements below.

De Iesu Christo Deo & homine Confessio orthodoxa.

NAte patri Coæqualis,
Patri consubstantialis:

Patris splendor & figura.
Factor factus creatura.

Carnem nostram induisti,
Causam nostram suscepisti.

Sempiternus temporalis,
Moriturus immortalis.

Verus homo, verus Deus,
Impermixtus homo Deus.

A holy and orthodoxall Confession of God the Son, Iesus Christ the Sauiour of Mankind.

SOnne, thy Fathers peere in all,
With him Consubstantiall.

His figure and his splendor pure,
Creator, made a creature.

Thou our humane flesh putst on,
Thou our cause hast vndergon.

Temporall, yet time defying,
Euer liuing, yet once dying.

God and man without illusion,
Both in one without confusion.

Patri compar Deitate,
Minor carnis veritate.

Hic assumptus est in Deum;
Nec consumptus propter Deum:

Non conuersus hîc in carnem,
Nec minutus propter carnem.

Deus pater tantum Dei,
Virgo mater sed & Dei.

In tam noua ligatura,
Sic vtrag; stat natura

Vt conseruet quicquid erat,
Facta quiddam quod non erat.

Thy

Thy Fathers like in Deity,
But not in fleſhlie verity.

God humanity aſſuming,
The ſame preſeruing, not conſuming

The Godhead in this vnion yet,
Of his Godhead loſt no whit.

God to God, and not to'th other' (ther
Was Father, but *Mary* to both was mo-

Thus both natures kept their ſtation,
In this wonderous Combination.

Preſeruing in the Eſſence true
What was, and thence producing new.

II

Noſter iſte mediator,
Iſte noſter Cogiſlator.

Circumcitus, Baptizatus,
Crucifixus, tumulatus:

Obdormiuit & deſcendit,
Reſurrexit & aſcendit.

Sic ad cælos eleuatus,
Iudicabit iudicatus.

This our Mediator is,
Our leader to the land of bliſſe.

Circumciſ'd babtiſ'd by *Iohn*,
Suffered, buried, and vpon,

The third day: whence he had deſcended,
He roſe, and ſo to heauen aſcended.

Whence he ſhall come, when time doth
(Tho Iudg'd himſelfe) to iudge vs all. (cal

De eodem.

Quem nobis voluit
Diuina potentia Natum,
Quem natum ſua fecerunt,
Miracula Notum.
Quem notum plebeia Cruci
Vult concio Fixum.
Quemq́ crucifixum,
Voluit pia turba Sepultum,
Hunc Natum, Notum, fixum,
Terraq́ ſepultum.
Suſtulit in ſummum,
Diuina potentia Cœlum.

Of Christ againe.

HE whom Gods power for mankind
would haue borne,
whom borne his miracles
proclaimed haue,
Who thus proclaim'd vpon a
crosse was torne,
To whom thus torne, the godly
buriall gaue:

This borne, proclaimed, torne
Entombed King,
Gods power againe, to heauenly blisse
did bring:

De Sancto Spiritu Confessio Orthodoxa.

PAracletus increatus,
Neq; factus, neq; natus.

Patri compar filioq;,
Sic procedit ab utroq;.

Ne sit minor potestate,
Vel discretus qualitate.

Quanti illi, tantus iste,
Quales illi, talis iste.

Ex qui illi, ex tunc iste,
Quantum illi, tantum iste.

A true and orthodoxall Confeſsion of the holy Ghoſt.

SPirit vncreated euer,
Neuer made, begotten neuer.

From the perſons two proceeding,
Full their equall, not exceeding.

Not preferring them in Deity,
Nor ſeuerall from them in quality.

In quantity all three combine,
In quality alike Diuine.

With the Father and the Sunne,
Neuer ending nor begun.

Pater alter ſed gignendo.
Natus alter, ſed naſcendo,

Flamen ab his procedendo,
Tres ſunt vnum ſubſiſtendo.

Quiſq; trium plenus Deus,
Non tres tamen Dij, ſed Deus.

In hoc Deo, Deo vero,
Tres & vnum aſſeuero.

Dans Ouoia vnitatem,
Et perſonis trinitatem.

In perſonis nulla prior,
Nulla maior, nulla minor.

One is Father, for he begot,
The Sonne one borne, all men wot

From theſe the ſpirit proceeds alone,
Thus one is three, and three are one.

Each of theſe is God truly,
Yet ſtill but one, and not Gods three

But in this Deity, I aſſeuer,
A Trinity vnited euer.

In the ſubſtance is full vnity,
In the perſons perfect Trinity:

But, in theſe that I haue reckoned,
None in power is firſt or ſecond.

Vnaq; semper ipsa,
Sic est constans atq; fixa.

Vt nec in se varietur,
Nec in vllam transmutetur.

But allas one we muſt adore,
Fixed and firme for euermore.

Nor in ſelſe for euer changed,
Nor from it ſelfe at all eſtranged.

Concluſio cum deuotiſſima Precatione.

HÆc eſt fides orthodoxa,
Non hic error ſiue noxa.

Sicut dico ſic & credo,
Nec in prauam partem cedo.

Inde veni bone Deus,
Ne deſperem quamuis reus.

Reus mortis non deſpero,
Sed in mort e vitam quaro.

Quo te placeam non pretendo,
Niſi fidem quam defendo.

The-

The concluſion with a deuout and holy prayer.

THis is Chriſtian faith vnfained,
Orthodoxall, true, vnſtained:

As I teach all vnderſtand;
Yeelding vnto neither hand.

And in this my ſoules defence,
Reiect me not for mine offence:

Though deaths ſlaue, yet deſperation
I fly, in death, to ſeeke ſaluation

I haue no meane, thy loue to gaine,
But this faith which I maintaine

Fidem

Fidem vides hac imploro,
Leua faſcem quo laboro.

Per hoc ſacrum cataplaſma,
Conualeſcat agrum plaſma.

Extra portem iam delatum,
Iamiam fatens, tumulatum.

Vitta ligat, lapis vrget,
Sed ſi iubes, hic reſurget:

Iube, lapis reuoluetur,
Iube, vitta diſrumpetur.

Exiturus neſcit moras,
Si tu clamas, Exi foras.

This

This thou ſeeſt, nor will I ceaſe,
By this to beg for a releaſe.

Let this ſacred ſalue be bound,
Vppon my ſores to make them ſound.

Though man be carried forth, and lying
In his graue, and putrifying:

Bound and hid from mortall eyes,
Yet if thou bid, he muſt ariſe:

At thy will the graue will open
At thy will his bounds are broken.

And forth he comes, without delay;
If thou but once bid come away:

In hoc Salo mea Ratis,
Infestatur à Pyratis.

Hinc assultus, inde fluctus,
Hinc & inde mors & luctus.

Sed tu bone Nauta veni,
Post me ventos mare leni.

Fac abscedant hi pyratæ,
Duc ad portum salua Rate.

In fœcunda mea ficus,
Cuius ramus, ramus siccus.

Incidetur, incendetur,
Si promulgas quod meretur.

In this ſea of dread and doubt,
My poore barke is toſt about;

With ſtormes and pirates farre and wide,
Death and woes on euery ſide.

Come thou ſteereſman euer bleſt,
Calme theſe winds, that me moleſt:

Chaſe theſe ruthleſſe Pyrates hence,
And ſhew me ſome ſafe reſidence.

My tree is fruitleſſe, dry and dead,
All the bowes are withered.

Downe it muſt, and to the fire
If deſert haue his due hire.

Sed hoc anno dimittatur,
Stercoretur fodiatur.

Quod si nec dum respondebit,
Flens hæc dico, tunc ardebit.

Vetus hostis in me furit,
Aquis mersat flammis vrit.

Inde languens & afflictus,
Tibi soli sum relictus.

Vt hic hostis euanescat,
Vt infirmus conualescat.

Tu virtutem ieiunandi,
Des infirmo, des orandi.

But ſpare it (Lord) another yeare,
With manuring it may beare.

If it then, be dead and dry,
Burne it, alas, what remedy.

Mine old foe aſſaults me ſore,
With fire and water, more and more.

Poore I, of all my ſtrength bereft,
Onely vnto thee am left.

That my foe may hence be chaſed,
And I from ruines clawes releaſed.

Lord vouchſafe me euery day,
Strength to faſt, and faith to pray.

Per hac duo (Christo teste)
Liberabor ab hoc peste.

Ab hoc peste solue mentem,
Fac deuotum, penitentem.

Da timorem quo proiecto,
De salute nil coniecto:

Da spem, fidem, charitatem,
Da discretam pietatem,.

Da contemptum terrenorum,
Appetitum supernorum.

Totum Deus in te spero,
Deus es, te totum quæro.

Theſe two meanes thy ſelfe haſt taught,
To bring temptations force to nought.

Lord free my ſoule from ſinnes infection,
By repentances direction.

Be thy feare in me abiding
My ſoule to true ſaluation guiding

Grant me faith (Lord) hope and loue
Zeale of heauen and things aboue

Teach me prize the world at nought,
On thy bliſſe be all my thought.

All my hopes on thee I found,
In whom all good things abound.

Tu laus mea, meum bonum,
Mea cuncta tuum donum.

Tu solamen in labore,
Medicamen in languere.

Tu in luctu mea lyra,
Tu lenimen es in ira.

Tu in arcto liberator,
Tu in lapsu releuator.

Mecum perstas in labore,
Spem conseruas in dolore.

Si quis ladit tu rependis,
Si minatur tu defendis.

Thou

Thou art all my dignity,
All I haue I haue from thee.

Thou art my comfort in diſtreſſe,
Thou art my cure, in heauineſſe

Thou art my muſicke in my ſadneſſe,
Thou art my medicine in my madneſſe

Thou my freedome from my thrall,
Thou my rayſer from my fall.

In my labour thou releiues me,
Thou reformes what euer grieues me.

All my wrongs thy hand reuengeth,
And from hurt my ſoule defendeth

Quod eſt anceps tu diſſoluis,
Quod tegendum tu inuoluis.

Tu intrare me non ſinas,
Infernales officinas.

Vbi mæror, vbi metus,
vbi fætor, vbi fletus.

Vbi probra deteguntur,
Vbi rei confunduntur:

Vbi tortor ſemper cædens:
Vbi vermis ſemper edens:

Vbi totum hoc perenne,
Procul ſit hæc mors gehennæ.

Thou my deepeſt doubts reuealeſt,
Thou my ſecret faults concealeſt.

Oh doe thou ſtay my feete from treading
In paths to hell and horror leading:

Where eternall torment dwels,
With feares, & teares & loathſome ſmels.

Where mans deepeſt ſhame is ſounded,
And the guilty ſtill confounded.

Where the ſcourge for euer beateth,
And the worme that alwaies eateth.

Where all thoſe endleſſe do remaine,
Lord preſerue vs from this paine.

Me receptet Syon illa,
Syon Dauid *vrbs tranquilla.*

Cuius faber Auctor lucis,
Cuius porta, lignum Crucis:

Cuius claues lingua Iesu,
Cuius ciues sine metu:

Cuius muri lapis viuus
Cuius custos rex festiuus:

In hac vrbe lux solemnis:
Ver æternum, pax perennis:

In hac odor implens Cælos,
In hac semper dulce melos:

In Syon lodge me (Lord) for pitty
Syon *Danids* kingly Cittie.

Built by him that's ōnly good,
Whoſe gates are of the croſſes wood.

Whoſe keies are Chriſts vndoubted word,
Whoſe dwellers feare none but the Lord.

Whoſe wals are ſtone, ſtrong, quicke and bright,
Whoſe keeper is the Lord of light.

Here the light doth neuer ceaſe
Endleſſe ſpring and endleſſe peace

Here is muſicke, heauen filling,
Swetneſſe euermore diſtilling.

Non eſt ibi corruptela,
Non defectus, non querela:

Non minuti, non deformes,
Omnes Chriſto ſunt conformes.

Vrbs cæleſtis, vrbs beata,
Supra petram collocata:

Vrbs in portu ſatis tuto.
De longinquo te ſaluto:

Te ſaluto, te ſuſpiro,
Te affecto, te requiro,

Quantum tui gratulentur?
Quam feſtiue conuiuentur?

Here is neither ſpot nor taint,
No defect, nor no complaint.

No man crooked, great nor ſmall,
But to Chriſt conformed all.

Bleſſed towne, diuinely graced,
On a rocke ſo ſtrongly placed.

Seated ſure from feare of warre:
I ſalute thy wals from farre.

Thee I ſee, and thee I long for,
Thee I ſeeke, and thee I groane for.

O what ioy thy dwellers taſt,
All in pleaſures firſt and laſt?

Quis affectus eos stringat?
Aut quæ gemam muros pingat?

Quis chalcedon, quis Iacinthus?
Norunt illi qui sunt intus,

In plateis huius vrbis,
Sociatus pijs turbis.

Cum Iob, Moses, *&* Elia,
Pium cantem alleluiah.

Amen.

What full enioying bliſſe Diuine?
What Iewels on thy wals do ſhine?

Rubie, Iacincth, Chalcedon,
Knowne to them within alone.

In this glorious Company
In the ſtreetes of Syon, I

With *Iob*, *Moſes*, and *Eliab*,
Will ſing the heauenly Alleluiah.

Amen.

Meditatio pijſſima, de hominis miſeria, et Dei miſericordia, vna cum deuota precatione.

Vt Iucundas,
Ceruus vndas,
Eſtuans deſiderat:
Sic ad Deum,
Fontem verum,
Mens fidelis properat,

Sicut ciui,
Fortis viui
Prebent refrigerium:
Ita menti,
Sitienti
Deus eſt rèmedium.

A holy meditation of mans misery, and Gods mercy, together with a deuout prayer.

VVIth longing cheere,
The thirsty Deere.
do seeke the brooke:
In such a kind,
The faithful minde,
For God doth looke.

And as the springs,
Refreshment brings,
in drought and sweat,
So God doth coole,
The thirsty soule
in all her heate.

Quantis bonis,
ſuper bonis,
e ruos tuos domine:
ſeſe ladit,
qui recedit
A ſuperno lumine.

Vitam lætam
& quietam,
Qui te quærit reperit,
ſed laborem
& dolorem,
Metit qui te deſerit.

Pacem donas,
& coronas,
His qui tecum militant:
Cuncta læta
ſine meta,
His qui tecum habitant.

O

O Lord what floods
of glorious goods,
doſt thou beſtow,
On thoſe that be
thine, bleſt is he
that well doth know

Eternall bliſſe,
His guerdon is
that Ieſus maketh
His reſt, but he
Reapes myſery
that him forſaketh.

Thou makeſt them glorious
And victorious,
Who ſerue thee well
In endleſſe ioy
From all annoy
with thee they dwell.

Heu quam vana
Mens humana,
Luſione falleris?
Cum te curis,
Nocituris,
Imprudenter ingeris.

Cur non caues,
Lapſus graues,
Quos perſuadet proditor?
Nec affectas
Vias rectas,
Quas oſtendit conditor.

Reſipiſcas atq; diſcas
Cuius ſis originis:
Vbi degis, cuius legis,
Cuius ſis & ordinis,

But oh Humanity,
With how great vanity,
art thou betoſt?
To dote in care,
On things that are,
ſo quickly loſt?

Why doſt thou yeeld,
And leaue the field,
to ſinnes inuaſions?
Not well reſpecting,
But ill reiecting,
thy Gods perſwaſions?

Open thine eies,
And well aduiſe,
of whence thou art:
Thy life, thy birth,
Thy ſtate, thy worth,
obſerue each part.

Ne te ſpenes,
Sed diſcernes
Homo gemma regia:
Te perpende
& attende
Qua ſis factus gratia.

Recordare,
Quis, & quare
Sis a deo conditus:
Cuius hæres.
Nunc maneres.
Si fuiſſes ſubditus.

O Mortalis,
Quantis malis
Meruiſti affici
Cum Auctori,
& doctori
Noluiſti ſubijci.

From

From careleſneſſe
Thy ſelfe ſtill bleſſe,
O man Gods Iewell:
How he placed thee,
And graced thee
obſerue and view well.

To what intent,
Hath God thee ſent,
obſerue with care:
To whom (but pride
Drew thee aſide)
thou hadſt bene heyre.

O mortall ſonne,
Affliction
is thy due hire:
That broke the band
Of Gods commande,
through vaine deſire.

Sed maiores
Sunt dolores,
Infernalis carceris
Quo mittendus
Et torquendus,
Es, si male vixeris.

Cui mundus,
Est iucundus,
Suam perdit animam:
Prore leui,
Atq; breui,
Vitam perdit optimã.

Ergo caue,
Ne tam suaue
Iugũ spernens domini:
Et abiecta
Lege recta,
Seruias libidini.

But oh take heed,
Thoſe paines exceed,
that rule in hell:
Whoſe fire ſo cruell,
Hath thoſe for fuell,
that liue not well.

The man that ioyes
In worldly toyes,
his ſoule orethrowes:
Reſpecting nought,
What Chriſt hath bought
full deere God knowes.

Then neuer grudge,
If God thee iudge,
his yoke to beare:
Let not luſt draw,
Thee from his law,
But hold it deere.

Si ſint plagæ,
Curam age
Vt curentur citius:
Ne ſe creſcant
Et putreſcant,
Pergas in deterius.

Ne deſperes,
Nam cohæres,
Chriſti eſſe poteris:
Si carnales,
Quantum vales,
Affectus excluſeris.

Si formidas,
Ne diffidas,
Sed medelam poſtula:
Noxam plange,
Corpus ange,
Dilue piacula.

And

And ſoone apply
His remedy,
vnto thy ſore:
Leaſt it increaſe,
To worſe diſeaſe,
and plague thee more.

Doe not diſpaire,
Thou maiſt be heire,
with Chriſt in ioy:
By caſting out,
Corruptions roote,
thy ſoules annoy.

Still feare thou muſt,
But not diſtruſt,
and beg thy cure:
For errours weepe,
Thy body keepe
lowly and pure:

Si viuorum,
Et functorum,
Christum times Iudicem:
Debes scire,
Quod perire,
Non vult suum supplicem.

Preces funde,
pectus tunde,
Flendo cor humilia:
Penitenti,
Et gementi.
Non negatur venia.

Exorando,
Et laudando,
Iesum Christum memora:
Nam delere
Potest vere,
Quæcunq; facinora.

I

If to thy feare,
Thy iudge appeare
with angry face:
Know he will looſe,
Not one of thoſe,
that beg his grace.

Pray without reſt,
And knock thy breſt,
humble thy minde:
All that bewaile,
Their errours fraile,
haue pardon ſign'd.

And do not ſpare,
In hymme and prayer,
Ieſus to praiſe:
For mercy ſtill,
Is at his will,
at all aſſayes.

Et si quando,
Te temptando
Durus serpens læserit:
Suspiranti,
Et oranti,
Iesus Christus aderit:

Quod si forte
Mortis porta,
Te vicinum senseris,
Crede tamen,
Quod iuuamen,
Per eum receperis,

Hunc require
Qui lenire
Solet corda tristium:
Certus esto
Quod est presto,
Votis se precantium.

And

And when the diuell,
The Prince of euill,
attempteth thee:
Then if thou pray
Christ will not stay
to set thee free.

All be thou were,
To death most neere,
yet still be sure:
And vnderstand
That his high hand,
containes thy cure.

Be he thy quest,
That giues all rest,
from restlesse woes:
Who so adore,
And him implore,
shall come to those,

Ipſe multos,
iam ſepultos
Fecit reuiuiſcere;
Hic auerſos,
Et ſubuerſos
Poteſt Deo iungere.

Ipſum ama,
Ad hunc clama,
Mentem tuam eleua:
Vt ſuſtentet,
Et preſentet.
Te ad cœli gaudia:

Ipſum Cole
Vt de mole
Criminum te liberet:
Hunc appella
Ne procella
Vitiorum ſuperet.

For many an one,
Dead long agon,
hath he reuiued:
And ſaued more
That were before
of grace depriued,

Be all thy loue,
On God aboue,
Lift vp thy ſpirit:
That thou maiſt taſt
The Saints repaſt,
through his ſole merit.

And honour him,
That he from ſinne,
may thee deliuer,
That ſinnes increaſe
In thee may ceaſe,
in prayer perſeuer.

Ipſum poſco,
Quem cognoſco,
Poſſe prorſus omnia:
Vt euellat,
Et repellat,
Cuncta quæ ſunt noxia.

Ipſe donet,
Vt quod monet
Eius verbum faciam:
Vt finita,
Carnis vita,
Lætus hunc aſpiciam:

Pater Deus,
Fili Deus,
Deus alma charitas,
Per eterna,
Nos guberna,
Secla, Deus Trinitas.

On him I call,
That all in all
hath in his power:
Againſt all harme,
Be he myne arme
my ſhield my towre.

And this liues length
Vouchſafe vs ſtrength
to keepe his heſt:
That at our end
Wee may aſcend,
To endleſſe reſt.

Amen.

Here followeth the means and manner how our forefathers in the time of Popery preparedthemſelues and others to dye, conſiſting firſt of the confeſſion of their faith, and ſecondly of the prayers which were made by them,& for them in their laſt ſickneſſe, by which it may appeare that though they were miſled by the crafty Romiſh Clergy, in diuers errours and ſuperſtions, yet in the great point of the meanes of ſaluation, they were of our religion and were ſaued by it.

Interrogationes

INterrogationes quæ fieri debent morituris dum adhuc vsum rationis habent, & loquendi, vt si quis minus dispositus fuerit ad moriendum, de meliori informetur atq; in eodem confortetur. Illæ autem interrogationes debent fieri, secundum Anselmum Episcopum *hoc modo,*

Primos queratur sic.

1 *Frater lætaris quod in fide Christi morieris.*

Ille respondet, Etiam.

2 *Frater penitet te non tam bene vixisse sicut debuisses?*

Respondeat etiam.

QVestions to bee propounded to ſicke perſons, whilſt they haue the vſe of reaſon, and power to ſpeake, to the end that if any be not ſo well diſpoſed to dye, he may bee better informed and prepared. And the queſtions be theſe, according to *Anſelme* the reuerend Biſhop.

1 Let him be asked thus, *Brother* doſt thou reioyce that thou ſhalt dye in the faith of Chriſt?

Anſ. I do.

2 *Brother*, doſt thou ſorrow and grieue, for that thou haſt not liued ſo well as thou oughteſt?

The anſwere, I do

Frater, habes animum emendandi si spatium viuendi haberes?

Respon. Etiam.

Frater credis te non posse nisi per Christi mortem saluari?

Resp. Etiam.

Credis quod pro te mortuus est Dominus Iesus Christus filius Dei?

Resp. Etiam.

Agis ei gratias ex toto corde de hoc.

Respo. Etiam.

Age ergo ei (dum superest in te anima) semper gratias, & in hac sola morte, fiduciam tuam constitue: in nulla alia re fiduciam habe, huic morti te totum committe, hac sola te totum contege : totum immisce

Brother: haſt thou a hearty purpoſe to liue better, if God giue thee time to liue?

Anſ. I haue.

Brother doſt thou beleeue that thou cannot be ſaued, but by the death of Chriſt?

Anſ. I do.

Doſt thou beleeue that Ieſus Chriſt the Sonne of God dyed for thee?

Anſ. I do.

Doſt thou giue thankes to God therefore from thy whole heart?

Anſ. I do.

Well then good brother, whilſt thy ſoule is yet in thy body giue him hearty thankes: and ſettle all thy aſſurance vpon his death alone: haue no confidence in any thing elſe: truſt thy ſelfe wholly to his paſſion: couer thy ſelfe wholly with it, faſten thy whole

te

te in hac morte, totum confige, in hac morte te totum inuolue.

Et si dominus Deus voluerit tu iudicare, dic, Domine, mortem Domini mei Iesu Christi obijcio inter me & iudiciũ tuum aliter tecum non contendam.

Et si tibi dixerit Deus, quia peccator es. dic, Domine mortem Domini mei Iesu Christi pono inter te & peccata mea: si dixerit tibi quod meruisti damnationem, dic: Domine, mortem Domini mei Iesu Christi obtendo inter te, & mala merita mea, Ipsumq;, & dignissima, passionis meritum offero pro merito quod ego debuissem habere, & (heu) non habeo:

Si dixerit deus quod tibi est iratus, selfe

ſelfe on his croſſe: caſt thy whole ſelfe into this ſea.

And if thy Lord God ſay hee will iudge thee; anſwere thou, Lord I obiect the death of my Lord Ieſus Chriſt betwixt me & thy iudgement, otherwiſe I will not contend with thee.

And if God ſay to thee thou art a ſinner, anſwer: Lord it is ſo, but I ſet the death of my Lord Ieſus Chriſt betwixt thee & my ſinnes: If hee ſay that thou haſt deſerued damnation, anſwer. It is true Lord, but I place the death and merits of my Lord Ieſus Chriſt betwixt thee and my ill deſeruings: and I offer vp him & the moſt worthy merites of his paſſion, for the merits which I ſhould haue had, but (alas) haue not.

If the Lord ſay further that he is angry with thee, anſwere

dic

die, Domine mortem Domini mei Iesu Christi pono inter me & iram tuam.

Deinde dicat ter, In manus tuas Domine commendo spiritum meum, et si idipsum non potest loqui dicat conuentus vel astantes, In manus tuas domine commendamus spiritum eius.

Et securus moritur, nec videbit mortem in eternum.

Et in alio vetusto
codice.

Sequuntur signa sex quibus homo potest considere de salute.

1 *Si credit ea quæ sunt Christianæ fidei quantum ad omnia ab Ecclesia determinata.*

him

him, Lord thou haſt cauſe, but I ſet the death and ſuffrings of my Lord Ieſus Chriſt, betwixt thy wrath and my ſoule.

Then let him ſay thriſe: *Lord into thy hands I commend my ſpirit.* And if he be ſo weake hee cannot, then let the company who ſtand by ſay, *Lord into thy hands we commend his ſoule.*

He that doth thus is ſafe and ſecure, for, he ſhall neuer taſt of eternall death.

Alſo in another old booke *I find this written.*

THeſe be the ſix ſignes vpon which a man may reſt confident of his ſaluation.

1 If he beleeue the Articles of Chriſtian faith, as many as are determined by the Churche.

2 *Si gaudet & lætetur quod in fide Christi morietur.*

3 *Si cognoscat se grauiter Deum offendisse.*

4 *Si dolet se tam grauiter Deum offendisse.*

5 *Si proponit a peccatis abstinere si vixerit.*

6 *Si credit & sperat venire ad salutẽ æternam non proprijs meritis, sed Iesu Christi.*

Et dicit Anselmus *quod hæ sex questiones proponi debent homini costituto in mortis articulo, & addit.*

Deinde dicatur infirmo: si Sathan tibi obijciat aliquid, opponas merita Christi inter te & ipsũ, & his peractis sine dubio saluabitur.

2 If

2 If he reioyce to dye in the faith of Christ.

3 If hee know that hee hath grieuously offended God.

4 If he bee heartily sorry for it.

5 If he resolue to forsake his sinnes, if God giue him life.

6 If he hope and beleeue to come to eternall saluation, not by his owne merits, but by the merits of Iesus Christ.

And *Anselme* saith that these six questions are to bee asked of euery one at the time of his death, and saith further thus.

Then say to the sicke person: if Sathan obiect any thing against thee, oppose thou the merits of Christ betwixt thee and him: and thus without all doubt hee shall be saued.

Ita

Iſta conſolatio & preparatio ad mortem, in vetuſtis codicibus aſcribitur *Anſelmo*, qui vixit ante annos 500, in ipſa adulta fere ætate Papiſmi. Si vero dubitaret quis, quomodo patres noſtri in hiſce poſterioribus, multoq; peioribus temporibus ſalutem æternã poſſent adipiſci, graſſante Papiſmo & vigente poteſtate tenebrarum.

Reſpondeo eandem fere preparationem, & intterrogationes fuiſſe in vſu & æſtimatione, In denſiſſimis Papiſmi tenebris: peſſimo nimirum illo tempore Concilij *Conſtantienſis* ante annos nimirum 200. ſic enim reperio ſcriptum in alio vetuſto codice, multis abhinc annis deſcripto.

This consolation of the sicke and preparation to their death is in ancient Copies ascribed to Anselme, *who liued more then* 500 *yeares agoe, euen when Popery was almost growne to perfect age: Now if any man make question how our fathers were saued in these later and worse times, when Popery preuailed in a greater measure; I answere that euen almost the same preparation, and same questions, were vsed long after* Anselme, *euen in the deepest darkenesse of Popery: For in the most euill time about the Councell of* Constance, *some two hundred years ago, Thus I finde it written in ancient Booke, and it is ascribed to* Gerson.

Omnis

Omnis Christianus siue secularis, siue regularis modo subsequenti de sua salute inquirendus et informandus est.

1 *CRedis omnes principales articulos fidei, & insuper toti sacræ Scripturæ per omnia, secundum sanctorum Catholicorum & orthodoxorum, sanctæ Ecclesiæ doctorum expositionem & detestatis omnes hereses & errores atq; superstitiones, ab Ecclesia reprobatas: ac letaris insuper quod in fide Christi, ac unitate matris Ecclesiæ, ac obedientia morieris?*

2 *Cognoscis te Creatorem tuum sæpe & multipliciter, atq; grauiter offendisse.*

Euery

Euery Christian whether secular or regular is thus tobe examined and informed in his sickneſſe touching his *ſalnation.*

1 DOeſt thou beleeue all the principal articles of faith, and all that is contained in the whole body of holy Scripture, according to the expoſition of the Catholicke and orthodoxall Doctors of the holy Church: and doſt thou deteſt all hereſies and errours and ſuperſtitions, condemned or reproued by the Church; and art thou glad that thou dyeſt in the faith of Chriſt, and vnity and obedience of thy Mother the Church.

2 Doeſt thou know and confeſſe that thou haſt many wayes and grieuouſly offended thy God and Creator.

3 *Doles*

3 *Doles ex toto corde de omnibus peccatis contra Dei maiestatem amorem & benignitatem, de malis commissis & bonis omissis, & gratias neglectis, non solum timore mortis conturbatus, vel pœnæ quinscũq; sed magis ex amore Dei?*

4 *Petis frater omnibus istis veniam a Iesu Christo, optans per illum cor tuum illuminari ad cognitionem obliquorum, vt de illis valeas specialiter pœnitere?*

5 *Proponis te vereaciter velle emẽdare si supervixeris, et nunquã plus mortaliter peccare scienter, sed*

Dost

3 Doſt thou ſorrow from thy whole heart for all thy ſins committed againſt Gods Maieſty his loue and mercy, art thou truely ſorrowful for the euils that thou haſt committed, and the good that thou haſt omitted, and the grace thou haſt neglected, and art thou agreiued, not ſo much for feare of death, or any puniſhment, as for that loue which thou oughteſt to beare towards God?

4 Doeſt thou beg pardon for all theſe thy ſins of Ieſus Chriſt, deſiring that by him thy heart may be enlightned, truely to ſee and know thy ſins, that ſo thou maiſt particularly and more ſeriouſly repent of them?

5 Doeſt thou propound and reſolue truly to amend thy life (if ſo be thou liue) and neuer hereafter to ſinne ſo againe, but ra-

potius omnia quanticunque chara dimittere imo etiam vitam carnalem perdere antequam Deum plus velles offendere.

6 Rogas insuper Deum vt det tibi gratiam hoc propositum continuandi & non recidiuandi.

7 Indulget, ex toto corde, omnibus qui vnquam aliquid nocumentum verbo, vel facto tibi intulerunt, vel ali; quo modo offenderunt, ob amorem & venerationem Domini tui Iesu Christi, a quo & tu veniam speras. Petis etiam fideliter indulgeri & remitti tibi ab iis quos tu offendisti quouis modo?

8 Vis ablata restitui integraliter in quantũ teneris iuxta tuarum facultatum valorem etiam vsq; ad omnium bonorum tuorum cessionem inclusiue, vbi alias, satisfactio fieri non valeret?

ther to looſe any thing how deere ſoeuer vnto thee, yea euen life it ſelfe, then to offend thy God againe?

6 Docſt thou alſo deſire of God, grace to continue in this purpoſe, that thou maiſt not fall againe?

7 Doeſt thou forgiue from thy whole heart all that haue done thee any wrong in word or deed, for the loue of Chriſt Ieſus thy Lord and Sauiour, and as thou hopeſt for pardon from him: and doeſt thou hartily deſire to bee forgiuen of all men, whom thou haſt any way offended?

8 Wilt thou that there be ful reſtitution made according to thy power, yea though it ſhould extend to thy whole eſtate, if otherwiſe there cannot bee ſatisfaction made?

9 *Credis quod parte mortuus sit Christus & quod aliter salvari non potes, nisi per meritum passionis Domini nostri Iesu Christi: & agis etiam de hoc Deo gratias ex corde, quantum valeas.*

Quicunq; autem ad predictas interrogationes ex conscientia bona, & fide non ficta, vere poterit affirmatiue respondere, satis euidens argumentum salutis habet, si sic decesserit, quod de numero salvandorum erit.

9 Doest

9 Doeſt thou beleeue that Chriſt dyed for thee, and that thou canſt bee ſaued no otherwiſe but by the merites of Ieſus Chriſt: and doeſt thou giue God thankes for this from thy whole heart as much as thou art able. And whoſoeuer can giue true anſwere to theſe queſtions affirmatiuely, out of a good conſcience and faith not fayned; It is an euident and ſufficient teſtimony of ſaluation, and let him not doubt but if he ſo depart, hee is one of them that ſhall be ſaued.

Behold heere good Reader our Religion practiſed in the moſt miſty times of Popery: behold heere the true, holy, Catholike and ancient way to heauen: Namely, By Chriſt and his merits alone. *Heere is no truſting on mans merits, either our own or others: Here is no mention of* Agnus deis, *or* Wodden Crucifixes, *He is not bid to truſt in the prayers, ſuffrages, requiems, dirges, Maſſes, Trentals, or other obſequies that ſhall be ſayd for him after his departure. He is ſent to no Angell, no nor to the Virgin* Mary, *for matter of Saluation: Nay all are excluded, & Chriſts death alone, euen it alone, is made the meanes of his Saluation, And the makers heereof were ſo reſolute, and zealous in this point, that they vſe ſuch variety of words, as though they could not ſufficiently expreſſe the excellency and the neceſſity of cleauing to* Chriſt alone

in

in the matter of ſaluation.

And if any man ſuſpect that this is but deuiſed by vs, and falſely fathered vpon Antiquity, let him know that not onely we haue the ancient Copies, whoſe age will ſpeake for themſelues, but euen the better ſort of Papiſts, that be learned, doe know this well enough.

A learned Papiſt of this age writeth, that in a Church in *Colaine* this very booke is extant (Manuſcript) and that hee hath ſeene it, and that this manner of *comforting the ſicke was vſed in former ages, and confeſſeth that it containes the very treaſure & kernel of Chriſtian Religion, and ſaith further that this manner was vſed not in* Germany *onely, but ouer all the Chriſtian world: Indeed to the Ieſuits I confeſſe, this is held a ridiculous manner of comforting the ſicke, (ſuch a ſpirit poſſeſſeth them:)*

Gaſper Vlenbergius in lib. de Cauſis. Cauſa 14. pag. 462. editionis Colon. 1589.

Thus doth Gretzer *their Champion, flout vs* Lutherans *(as he cals vs) for thus doing.*

Iac. Gretzerus in refutat Leyseri de histor. Ord. Iesuit.

The *Lutherans* (saith hee) do thus comfort their sick. Relicks, Crucifixes, Agnus deis, and such matters are but dead things, and nothing worth, the Scripture hath not a word of them: it is therefore very vngodly to trust in them; but God is our hope, and God is our strength trust in him, &c. On this wise fashion do these godly comforters comfort their sicke persons.

Thus in the Iesuites iudgement it is but a seely course to trust in Gods mercy, and Christs merits, in points of saluation: Hereby it may be discerned of what spirit they are. But let them mocke vs, as long as with vs they mocke the Scriptures, Antiquity, and the better sort of their owne side, for we appeale to this that hath

hath bene ſaid, whether this manner of comforting the ſicke were not in vſe long before Luther *was borne:*

Now if any obiect that in the ſame bookes there is mention of the Crucifixe, and that it is appointed to be in the preſence of the ſicke perſon: I anſwere it is true, but not that he ſhould worſhip it, (as now the Ieſuits teach, and all the approued Romiſh writers) but that it may put him in mind of Chriſt, which though it be a needleſſe ſuperſtition, yet is it not that impiety and idolatrie, which now at this day is practiſed & maintained in the Romiſh Church, and my purpoſe is not to diſcharge thoſe times, nor our forefathers in thoſe times of errours, and ſuperſtitions, but of the idolatrie, impietie, and blaſphemy of the preſent Church of Rome. And the ſame anſwer is alſo to bee giuen to another obiection. That in the ſame booke there are

Gregori. de valent. Gretzerus, Vaſquez.

praiers to the Saints and Angels: It is ſo, and from that errour thoſe ages cannot bee cleered: but withall let vs ſtill obſerue that thoſe praiers are not to helpe them in matters of ſaluation, (as are many blaſphemous praiers now vſuall in Popery:) and that ſin in thoſe miſtie times (being a ſinne of ignorance) no doubt was pardoned vnto them in the mercy of God, ſeeing that for their reconciliation with God, and eternall ſaluation, they beleeued to attaine it onely by the merits and paſſion of Ieſus Chriſt. But let not vs feed on their infirmities, but louingly paſſe by them, and let this content and comfort vs, that their meanes of ſaluation which they vſed and truſted vnto, is the ſame with ours at this day: for better teſtimony whereof, let vs ſet downe ſome of their praiers, being ſuch as the beſt Chriſtian may vſe at this day with much comfort.

Certaine

Certaine Praiers vſed by our Fore-fathers in the darkeſt times of Popery, in the time of a mans ſickeneſſe: ſome to bee made for the ſicke, and ſome by the ſicke perſon: gathered out of the ſame ancient books. When the ſicke perſon feeles his ſtrength to faile, then let him commend his ſoule to God in *this Praier.*

O summa Deitas, immensa, clementissima, atq; glorioſissima Trinitas, ſumma dilectio, amor & charitas, miſerere mei miſerrimi peccatoris: tibi enim commendo ſpiritum meum. Deus meus pijſſimus, pater miſerecordiarum, miſerecordiam fac huic paupercule Creaturæ, & in vltima neceſſitate mea ſuccurre iam Domine indigenti animæ, & deſolatæ, vt non a canibus infernalibus deuoretur.

O dulciſſime, & amantiſſime Domine Ieſu Chriſti, fili Dei viui, ob honorem, & virtutem beatiſſimæ paſſionis, inbe me recepi inter numerum electorum tuorum:

O

O Most high and soueraigne God whose goodnesse and mercie is infinite: ô most glorious Trinity, which art loue, and mercie, and goodnesse it selfe, haue mercy on me most miserable sinner, for vnto thee, and vnto thy hands I commend my spirit: ô Lord, my most louing God, & father of mercies, shew thy mercy on me thy poore creature, and forsake mee not in my last neede, but stand with me Lord, and helpe my succourlesse soule, saue my poore and desolate soule, that it bee not deuoured of the infernall dogges.

O most louing Lord, & sweet Sauiour Iesus Christ, the sonne of the liuing God, I beseech thee for the honor, and by the vertue of thy most blessed passion command that I may be receiued in-

Saluator & Redemptor meus, reddo me totũ tibi: vt me non rennas â venia, nec repellas à gloria tua. At ô Domine Ieſu Chriſte, paradiſum tuum poſtulo, non ob valorem meritorum meorũ, cum ſum puluis & cinis, & peccator miſerrimus ſed in virtute & efficacia, tuæ ſanctiſſimæ paſſionis, per quam me miſerimũ redimere voluiſti, & mihi paradiſum tuo pretioſo ſanguine emere dignatus es. Igitur per illam amaritudinem quam pro me ſuſtinere voluiſti in Cruce, maxime in illa hora quando ſanctiſſima anima tua egreſſa eſt de corpore tuo, miſerere animæ meæ in egreſſu ſuo.

to the number of thy Saints, and ſeruants.

O my Sauiour & my Redeemer I here yeeld vp my ſelfe wholly to thee, O grant mee thy grace and thy glory, vochſafe me pardon of my ſin, and giue me a portion of thy glory. But ô my deere Lord, I chalenge not a place in heauen for any worthines of my owne merits, for I am but duſt & aſhes, & a moſt wretched ſinner: but for the vertue of thy moſt bleſſed paſſiõ, by which thou didſt vouchſafe to redeeme mee miſerable man, and to purchaſe heauẽ for me, euen with the price of thy precious bloud. I beſeech thee therefore by thy moſt bleſſed, & bitter paſſion, which thou ſuſtainedſt on the Croſſe for me, eſpecially in that houre whẽ thy bleſſed ſoule did leaue the body, that thou wouldeſt haue mercy on my poore ſoule at the time of my departure.

Deinde dicat pluries diripuisti Domine vincula mea, tibi sacrificabo hostiam laudis.

Deinde cum ipse visum loquelæ amiserit, orationes sequentes dicantur super *infirmum laborantem ab aliquo presentium, si adhuc superuiuit.*

QVæsumus, miserecors pater, secundum multitudinem miserationum tuarum, respice propitius super hunc famulũ tuum, fratrem nostrum, remissionem omnium peccatorum suorum tota cordis confessione poscentem: Exaudi deprecantes, & renoua in eo, pijssime pater, quicquid in eo terrena fragilitate corruptum

Then

Then let him lift vp his heart with ioy and thankſgiuing, and ſay, Lord thou haſt broken my bonds, therefore I will offer to thee the ſacrifice of praiſe.

After, if his weakneſſe grow ſo that hee looſe the vſe of his ſpeech, let ſome of the by-ſtanders ſay theſe prayers following ouer him, or more *if he liue ſo long.*

MErcifull God and Father wee beſeech thee for the multitudes of thy mercies, look fauourably vpon this thy ſeruant (our deere brother) who with true and hearty confeſſion ſeeks pardon of all his ſinnes at the hand of thy mercies, O Lord heare vs for him, and we beſeech thee for him, moſt holy father, to renew in his heart what euer is

eſt

est, vel quicquid Diabolica fraude violatum est, & vnitati corporis Ecclesiæ membrum redemptionis congrega. Miserere Domine gemitũ suorum, miserere lachrimarum eius, & in habentem fiduciam nisi in misserecordia tua ad tuæ reconciliationis sacramentum admitte. In manus igitur inextinguibilis misserecordiæ tuæ, pater sanctissime, cõmendemus spiritum famuli tui fratris nostri, secundũ magnitudinem amoris quo se anima filij tui sanctissima in cruce tibi cõmendabit supplicater deprecantes quatenus per illã inestimabilẽ diuinitatẽ quam tua diuina bonitas in se totã traxit illam sanctis-

corrupted

corrupted by the frailty of his flesh, and restore that grace which the wily and malicious enemy the diuell hath stolne out of his soule: O Lord recall him to the vnity of thy Church; ingraft him into the body of thy soule. O Lord take pitty of the sighes and sobbes of his soule, and groanes of his heart, o Lord looke vpon his teares, gather them in thy bottle, and be good to him, who hath no hope, comfort nor confidence, but in thy mercy, and seale vp the assurance of his reconciliation with thee. O most holy Father we humbly commend the soule of this thy seruant, and our brother into the hands of thy vnmeasureable mercies, humbly beseeching thee, according to the greatnesse of that loue in which the blessed soule of thy sonne did commend

simam animam, vt in hora vltima famuli tui, fratris nostri, suscipias in eodem amore spiritum eius.

Et tu dulcissime redemptor, pijssime Iesu, per illam lacrimabilem vocem quam moriturus emisisti, cum pro nobis doloribus & laboribus passionis adeo consumptus es, vt te derelictum à patre clamabas. Ne longe facias à famule tuo, fratre nostro, auxilium tuæ miserationis in hora & in momento afflictionis animæ suæ prædefectione & consumptione spiritus te inuocare in extrema hora mortis scire non valente: sed per triumphum sanctæ crucis & per salu-

it

it ſelfe into thy holy hands, that for the worthineſſe of that infinite loue of thine, in which thou didſt receiue that holy ſoule vnto thy ſelfe, thou wouldſt vouchſafe in this our brothers laſt houre, to receiue his poore ſoule alſo and make it partaker of the ſame loue.

And thou moſt ſweete Sauiour and moſt mercifull Lord Ieſus, thou that dying on the croſſe was ſo preſſed with anguiſh and torments for vs, as made thee ſound out that pittiful voyce vnto thy Father: *My God, my God, why haſt thou forſaken me*, we beſeech thee eſtrange not thy ſelfe, and turne not away thy face frō thy ſeruant our brother, now in the houre of his ſoules affliction, when his ſtrength faileth, and his ſpirits are ſo ſpent that he cannot cal vpon theee: heare vs O Lord:

tem

tem ſalutiferæ paſſionis & amoroſæ mortis tuæ, cogita de eo cogitationes pacis, & nõ afflictionis ſed miſerecordiſſimæ miſerationis & cõſolationis: & libera eam de omnibus anguſtijs, eruc eam a tormentis ſibi deputatis & perduc eam in requiẽ æternum: O Domine Ieſu Chriſte, qui redemiſti nos precioſo ſanguine tuo, ſcribe in anima huius famuli tui vulnera tua pretioſo ſanguine tuo, vt diſcat in eis legere tuum dolorem & tuum amorem: dolorem contra omnes dolores & pœnas quas pro peccatis ſuis ſe timet meruiſſe: Amorem vt vniatur tibi amore inuiſibili, quo a te & omnibus electis tuis, nunquam poſſit in æternum ſeperari:

heare

heare vs for him, and for that thy glorious victory in which thou didst triumph on the crosse, & for thy pretious passion and bitter death thinke of him the thoughts of mercy and not of iustice: shed thy mercies in his soule & speak cõfortably to his conscience, deliuer his soule out of all spirituall distresse, saue him frõ the tormẽts due vnto his deseruings, & bring him, for thy own merits sake, to eternal rest. O Lod Iesus Christ which didst redeem vs with thy precious bloud, write with thine own bloud, in the soule, and ingraue thy wounds in the heart of this thy seruant, that in thẽ he may see & read thy doleful suffrings & thy sweet loue: thy sufferings that they may be effectual to rãsome him frõ those sorrows & torments which he hath merited by his sins: thy loue that it may vnite his heart to thee, in inuisible & inseparable bonds, so as he may neuer be seperated frõ, thee nor thy Saints, for euer and euer.

Et

Et fac eum Domine Iesu Christi participem sacratissimæ incarnationis passionis, resurrectionis & ascentionis tuæ: fac eum participem sacratissimorū mysteriorum & sacramentorum tuorum: Fac eam participem ommium orationum ac benefactorum quæ fuerunt in Ecclesia sancta tua. Fac eam participem omnium benedictionum, gratiarum, & gaudiorum ominum electorum tuorum, ab initio mundi, & concede vt cum his omnibus in tuo conspectu gaudeat in æternum: Domine qui orasti pro nobis in monte Oliueti, *obsecramus te vt multitudinẽ sanguinis et sudoris quem præangustia tua copiosissime pro nobis effudisti, ostendere digneris & offerre deo patri omnipotenti contra mnltitudinem omnium*

And

And Lord Ieſus Chriſt we beſeech thee make his ſoule partaker of all the merits of thy moſt ſacred incarnation, paſſion, reſurrection, and aſcention. Make him pertaker of the vertue of thy moſt bleſſed ſacraments, and all thy holy myſteries. Make him pertaker of all the praiers & good deedes done in thy whole Church. Make him pertaker of al the bleſſings, graces, and cómforts of all thy elect, and grant that with them all he may liue in thy preſence for euermore. O Lord which powred out thy prayer for vs on the mount *Oliuet*, and ſweat water and bloud, wee beſeech thee, let that precious bloud of thine, which thou didſt ſo aboundantly poure out for our ſaluation, let it bee preſented and offered to thy father to ſtand againſt the multitude of

peccato-

peccatorum huius famuli tui fratris nostri, & libera eum in hac hora mortis suæ ab omnibus pœnis & angustijs quas pro peccatis suis timet se meruisse; salua animam eius in hac hora exitus sui, et aperi ei Ianuam vitæ, & fac eam gaudere cum sanctis in gloria æterna, per tua merita Domine Iesu Christe, qui cum Deo patre, & spiritu Sancto viuis & regnas Deus in secula.

Cum autem eius vires deficient & animam emissurum videatur, commendetur anima per aliquem astantium, hoc modo.

of the ſinnes of this thy ſeruant, our brother: Lord be with him at his laſt houre, and then deliuer him from the anguiſh and torments which for his ſins he may iuſtly feare: Graciouſly receiue his ſoule in the houre of his departure: open the gate of heauen vnto him, and giue him a portion with thy Saints in glory, for thy owne moſt glorious merite, O Lord Ieſus Chriſt, who with God the Father, and the holy Ghoſt, liueſt and raigneſt one God for euermore, Amen.

And when the ſicke mans ſtrength beginnes to faile, and the ſoule is ready to depart: then let the ſoule be commended to God by one of the by-ſtanders on this manner.

Commendatio animæ morientis.

COmmendo te omnipotenti Deo (charissime frater) et ei, cuius es creatura committo: proficiscere anima Christiana de hoc misero mundo. In nomine Patris *omnipotentis qui te creauit. In nomine* Iesu Christi *filij eius qui pro te passus est. In nomine* Spiritus Sancti, *qui in te fusus est. Egrediente autẽ anima tua de corpore, splendidus Angelorum cœtus tibi occurrat, & omnium sanctorum cœtus te ac-*

The

The Commendation of the ſoule to be ſaid at a mans *death*.

IHeere commend thee to Almighty God moſt deere brother, and I commit thee to him whoſe creature thou art. Go forth therefore O Chriſtian ſoule, get thee gone out of this filthy world, go forth in the name of the Almighty *Father* who created thee, in the name of *Ieſus Chriſt*, who dyed for thee, in the name of the *holy Ghoſt* who hath bene poured out vpon thee: And when thou (happy ſoule) art deliuered out of the priſon of the body, the glorious quire of heauenly Angels meet thee, and the company of all holy Saintes entertaine thee: the lo-

cipiat: appareat tibi mitis, & clemens, Iesus Christus, qui inter assistentes sibi te iugiter interesse decernat, vt locus tuus in pace sit, & habitatio tua in Hierusalem *cœlesti: Ignores omnino quid horret in tenebris, quid stridet in flammis, quid cruciat in tormentis. Cedat tibi nequissimus Sathan cum satellitibus suis: nec in aduentu suo te vincat, sed coram angelis dei contremiscat ac in aeterna noctis chaos immane diffugiat: at exurget Deus & dissipentur omnes inimici eius, sicut deficit fumus ita deficiant. Iusti autem exul-*

uing

uing countenance and cheerefull face of Ieſus Chriſt ſhine vpon thee, a merciſull Iudge bee hee vnto thee, that thou maiſt haue ſentence to ſit for euer amongſt his Saints, on his right hand: thy dwellings be in peace, and thy ſaluation in the heauenly *Ieruſalem* for euermore, farr be it from thee euer to feele or know how horrible the darkneſſe, how terrible the flames, and how intollerable the torments of hell are, Sathan and all his helliſh guard be they confounded at thy preſence, and if hee dare ſet vpon thee, victory and triumph be on thy ſide, ſhame and trembling fall vpon him from the preſence of Gods Angels, and be hee baniſhed into the blacke miſts, and confuſed chaos of eternall darkneſſe. But let the Lord ariſe and let his enemies be ſcattered, and

tentur, & exultent in conspectu Dei: Confundantur igitur & erubescant ante te tartarea legiones & ministri satanæ iter tuum impedire non audeāt: Liberet te à cruciatu Christus qui pro te mori dignatus est, & constituet te Christus filius Dei inter paradisi sui amena & semper virentia, & iam inter oues suos verus te ille pastor agnoscat. Ille ab omnibus peccatis tuis absoluat, atq; ad dextram in electorum suorum sorte te constituat, vt redemptorem tuum facie ad faciam videas & cōstitutum

as

as the ſmoake vaniſheth, ſo let them flye away. But let the iuſt be exalted and reioyce in the preſence of the Lord: let the infernall legions not dare to touch theee, nor all Sathans helhounds preſume to hinder thee, and hee who diſdained not to dye for thee, be hee thy Sauiour and deliuerer from all ſpirituall vexation. Be the gates of paradiſe open vnto thee, & thy Chriſt giue thee thy place and manſion in the ſame. And he that is the true Paſtor, and great Sheepeheard of the Sheepe acknowledge thee for one of his true Sheepe, and receiue thee into his fold, Ieſus Chriſt abſolue thee from all thy ſins, and place thee on his right hand among his elect, that there thou maiſt ſee thy Redeemer face to face, & in the ſociety of bleſ-

agmina beatorum contemplationis diuinæ gaudio potiaris in secula seculorum.

Amen.

sed soules maist enioy the comforts of heauenly cõtemplation, and the blessed vision of God, for euer and euer.

Amen.

To the Reader.

EE, Christian brother, how in the worst times they were prepared to die, and commended to God: if the ancient books did not proclaime this truth, some would not beleeue but that they had been made in this latter time. But seeing the truth cannot be denied, I desire thee with me to obserue these few collections arising out of due consideration of the premisses.

1. Here

1. Heere is answere to that great question, how our forefathers were saued, euen by the same faith as we are at this day.

2. How truly *Christ* performed his promise, namely, that the gates of hell should not preuaile against the true faith, for so we see that in the vilest times this Faith hath beene preserued.

3. Obserue how here is no touch, nor once mention of Purgatory, nor of any thing to be done for their good after this life.

4. Here is no relation to any pardons or indulgences from the Pope.

5. Here is no necessity laid downe

downe of ſending for a Prieſt to bring his Hoſte, and his Pix, and his holy water, and his Taper: Theſe matters, it ſeemes, are rather commanded & preſſed vpon the people by the Romiſh Cleargie, then much regarded by the wiſer, and godlier ſort of our forefathers: neither are they commanded to ſtay till the Prieſt come, but (ſaith the booke) let theſe prayers bee ſaid, and the Commendation of his ſoule, by one of the by-ſtanders.

Laſtly, let it bee obſerued, that in all theſe prayers and commendations, and queſtions (and theſe ſaith the booke are all that be of neceſsity to

be

be ſaid) here is not one ſmack of Popiſh idolatry, or ſuperſtition.

In theſe reſpects I haue thought it no needleſſe labour to communicate theſe to thee (deere brother,) I know there be ſtore of godly prayers and meditations already extant. But theſe are of a ſpecial vſe more then others and are venerable for their antiquity. And are to be the more welcome, becauſe God preſerued thē in the hands of our very enemies. And though they were mingled with other things not ſo good, yet let vs know as S. *Hierome* tels vs, that it is no ſmall point of wiſdome, to ſeeke out gold

Hieronym. ad Lætum. Grandis prudentiæ eſt aurum in luto quærere.

gold out of mire and clay.

Make vſe of theſe, and helpe mee with thy prayers, and thou ſhalt ſhortly (if God permit) bee pertaker of more.

FINIS.

To the Reader.

LINES.

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